

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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A GIFT FOR HOLY NAME COMMUNION BREAKFASTS

If you are looking for an appropriate Gift for your Holy Name Communion Breakfast may we suggest that you communicate with us.

The article we have in mind is useful, priced to appeal to you and to every Holy Name man.

National Headquarters of the Holy Name Society
141 EAST 65th STREET
NEW YORK, N. Y.

EDITORIALS

MOTHER'S DAY

THE Holy Name Sunday of the month of May coincides with Mother's Day, and there is no better way for a Catholic son to do honor than to make an open profession of the Faith that was taught to him by his mother.

ALTHOUGH Mother's Day is of recent origin, every day of May has long been dedicated to motherhood in the person of Mary, the Mother of Jesus. It would be well for Catholic men to honor not only Mary and their own mothers but motherhood which is threatened by a pagan philosophy disguised as freedom. Mother's Day can mean everything or nothing, for fancy cards may be purchased in the same drug stores that make it possible for women to escape motherhood.

IT IS WELL to reflect on Mother's Day that Christian society was built upon the home, and the home depends upon the sacredness of the Sacrament of Matrimony. Home and motherhood exact sacrifices which cannot be repaid on a single day of the year, but through all the days of the life nurtured by the Mother.

SPEAKERS

THE HOLY NAME SOCIETIES throughout the country are active. They have fostered many parochial activities and they have given their support to many movements that have been inaugurated by the Church. One of the most popular meetings has been the Communion Breakfast and there is a no more commendable meeting than that of breaking bread especially when it follows the breaking of the Eucharistic Bread.

TOO OFTEN, however, these breakfasts have supplied platforms for speakers who have no place at a Holy Name meeting. The Society is primarily spiritual and is not the place to build political fences. We do not insist that

the speeches at a Communion breakfast be sermons, nor do we advocate the exclusion of lay speakers but we do condemn office seekers.

THE spiritual character of the Holy Name Society does not exclude an intelligent discussion of the trends which must affect the moral life of the member. The Holy Name man is usually a worker who must supply the needs of dependents and in earning his livelihood he must consider the morality of his relations with his employers and his fellowman. When groups propose new theories of living he must sooner or later understand the effect that they will have on himself and his family. He should become familiar with new theories so that he can discuss them.

THERE are many men who by education and inclination are conversant with the social teaching of the Church as it has been expounded by the Holy Father and his predecessor Leo XIII. These men can give talks that are not only interesting but helpful. But lest the Communion breakfast become merely an excess of economics and sociology, there are many athletes and sportsmen whom men would like to hear.

TO AVOID difficulty in the choice of speakers, the committees should always be ready to accept the counsel of the spiritual directors.

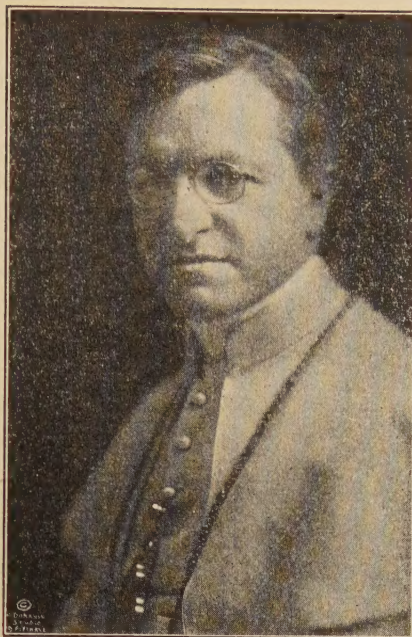
SPONSORS?

SINCE the civil war broke out in Spain last summer there has been a continual stream of propaganda which comes not only from Spain but from the neighboring countries of Europe. Some of it is subtle, most of it is a curious jumble of fact and fancy, so that it is impossible to know the whole situation.

IN OUR own country organizations have sprung up from nowhere to sponsor meetings where funds could be raised to aid the Loyalists. Many of these organizations have used the names of well known persons who could not afford to slight any movement which is promoted in the guise of charity. We hope that not all who have given their names to these movements have known the true character of the groups they support. We would like to believe that our fellow Americans are not aware that they are backing a movement that is inimical to the Catholic Church, and indirectly Christian civilization.

WE DO NOT like to jump at conclusions, but facts are facts. Within the past month a metropolitan newspaper published a letter to the editor in which the writer championed the cause of the Loyalists as that cause had been outlined by André Malraux in an address which he gave in Mecca Temple, New York City several days before. By a strange coincidence, on the same day, a columnist who reports the intimacies of Hollywood devoted considerable space to an address given by the same André Malraux in the Shrine Auditorium, Los Angeles, before the showing of the film "Spain in Flames."

WHO IS sponsoring the lectures of Malraux?



The Pastoral Letter of the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati who was at one time The National Director of the Holy Name Societies

COMMUNISM

ITS EVILS and ITS CAUSES

IT SEEMS almost incredible that Communism should be able to make headway in our country where liberty and God's abundant blessings have been so long enjoyed. But Communism is here, hideous as it is, and it is determined to expand.

We must distinguish between growing Communism and victorious Communism. Growing Communism will make any promises before it attains power. Since it recognizes no moral principles it will employ any means to gain victory over its opponents. Victorious Communism loses no time in repudiating its promises.

IN THE minds of many a distinction is made between American Communism and foreign Communism. It is somehow assumed that American Communism is different from that of other countries, that it will

speedily correct the abuses of capitalism and industrialism and that it must eventually evolve under the influence of our institutions into a sane democracy. We must not be misled by these false assumptions. American Communism in no way differs from Russian Communism. Its promoters boldly say that Communism is twentieth-century Americanism.

COMMUNISM is international. It has as its object the overturning of every form of government that is not communistic. Communism aims at world domination. It no longer thinks it expedient to speak of direct action through revolutions. But all its official declarations, even those as recent as the Seventh World Congress of the Communist International, 1935, make it clear that the mission of Communism is to promote World Revolution. Its promoters,

whether fanatics or not, whether sincere or not, seem to have the power to fanaticize their followers.

INTERNATIONAL COMMUNISM is already a "house divided against itself." This is to be expected. Division is inherent in error as unity is inherent in truth. While there is dissension in the ranks of both international and American Communism, they stand united in one Popular Front against the Catholic Church. They hate the strength of Catholic unity, founded on the truth of the Gospels of Christ, which Communists seem unwilling to investigate.

Philosophy of Communism

WE CANNOT dismiss American Communism as we have in the past dismissed movements which promoted bigotry and religious strife. Its philosophy of life is anti-God and anti-religion. It is even anti-human. Its gross materialism and its virulent hatred of the very idea of God would make mere animals of men and women.

WE MUST not dismiss American Communism by saying that its members are few and that they can accomplish little. We must not consider their social program as impossible of attainment since it will never be indorsed by the majority of American citizens. A majority indorsement is not necessary. We ought to be thoroughly familiar with what a well-organized and persistent minority can do in imposing its will by the enactment of legislation and even by the passing of Constitutional Amendments. It is true that the American Communists are relatively few, but they are active, resourceful, and fanatical.

WE DARE not dismiss Communism with an absolute denial of all its statements. We can say with the Communists that the poor man has been treated unjustly, that the laboring man has often been exploited, that many employers still consider the labor of a man as nothing more than a commodity, and maintain that the man who sells his labor sells himself for the time specified in his contract as an industrial slave. Cold and hard-hearted employers are turning millions of poor and laboring men towards Communism.

Communistic Strategy

IN CONSIDERING our growing American Communism we should keep in mind many facts about it and study its methods. It suits its purpose for the moment to disguise its strength and its real objective. It therefore sets up a smoke-screen to distract and to deceive the American public. It cleverly takes up what it knows will appeal to the American people, namely, "democracy," making itself its champion. With "democracy" as its chief slogan of propaganda it has succeeded, if not in making converts to Communism, at least in making an incredible number of

good and sincere Americans sympathetic to its program. We are told that American Communism must eventually be modified by our democratic institutions. The greatest emphasis is thrown on the necessity of a Democratic Front in the United States to save the country from threatened Fascism. The American Communists know the advantage of such strategy and they use it. They are not failing to consolidate their gains.

WE SHOULD realize what victorious Communism would mean in America. We may be sure there would be no President of the United States, no Congress, no Supreme Court. The abolition of States' rights would be decreed. Another Civil War would be fought, not to abolish slavery but to make slaves of American citizens. This second American Civil War would in all probability take on the character of the war in Spain today. Victorious Communism in America would mean that millions of the best American citizens would be put to death for no other reason than their belief in God, or the practice of their religion according to the dictates of their conscience, or their respectability, or their possession of some property. Victorious American Communism would make America a shambles. Victorious Communism would de-Americanize our country.

Church Condemns Communism

IT IS absolutely untrue that the Catholic Church expresses preference today for any form of government. The mission of the Church in the world is not to organize civil governments. She must condemn what is morally wrong in a government as well as in the individual. But the Church will support every form of government that is careful to assure the mere essentials of justice and due consideration for the dignity of human nature. The Church must condemn atheistic Communism because it denies the existence of a personal God, because it persecutes all religion and because it recognizes no fixed principles of justice or of government.

THE WORK of Communism in Russia is an open book. The most tragic chapter in the history of centuries is now being written because of its perfidy in Spain. Communism at our very door has stifled freedom in Mexico. For years it has carried on there a relentless warfare against all religion and morality and has imposed an inconceivable tyranny upon the people to which we, as a nation, have been significantly indifferent.

FREEDOM of speech, the priceless heritage of all Americans, would become under Communism Russian freedom, that is, the duty to speak in favor of the Government. In Russia our freedom of speech would be considered counter-revolution, and penalty of which is death. It is to be regretted that all sincere American Communists cannot spend a year in

Russia, so that seeing its actual workings they may be convinced of its intolerable tyranny and its utter failure to solve the industrial and social problems of the world.

Evil Days

ALL THINKING and informed Americans who are truly loyal to their country, whatever be their religious faith or racial origin, are horrified by the tragedies brought about by Communism in the unhappy countries in which it has gained control. It is to be hoped that all will realize that evil days are being brought nearer to us by every advance of Communism in the United States.

ONE WHO joins the ranks of American Communists "must subordinate himself to all decisions of the Communist International and the Communist Party." The American Communist assumes the obligation of carrying out promptly the decisions of the Communist International. Not a word, however, is said to him of his duty to subordinate himself to the United States, to obey its laws and to defend its Government against all outside powers working against its welfare. Every American should be deprived of his citizenship who does not give his undivided civil allegiance to the United States.

Dues of Communists

THE American Communist, even the poorest and the unemployed, must pay weekly dues. Every payment, it is assumed, means increased interest in the Communist Party. The poor Communist worker in America, we are told, who earns the starvation wages of \$16.00 a week is called upon to pay \$13.00 a year in dues. The man earning \$40.00 to \$50.00 a week has to pay \$52.00 yearly in dues. If dues in like amounts were exacted from the poor and laboring classes for the Democratic or the Republican Party what complaints of extortion would be registered! Is not the payment of these dues to the Communist Party, which is controlled by the Communist International, a matter for Government investigation? Should we not, as interested American citizens, ask our Government whether Russia is not violating the agreement made when we accorded recognition? Should we not also learn the full extent of the opportunities that Russia has to carry on its Communistic propaganda through agents in this country whose position is strengthened because of our recognition? We may be reasonably sure that Russia is making use of every opportunity to spread the principles of the Communist International.

Causes of Communism

WE MAY ask: How is it possible that such a hideous thing as Communism is able to spread so rapidly over the whole world? Is its propaganda different from anything that has ever preceded it? How can

sane, intelligent people be attracted to a system that means the worst degradation of human society ever thought out by the mind of man? How can sane men and women be induced to work for the reorganization of the people of all countries under a system which means ruin of the family, of the Church and of the State? How is it possible to bring into a world-movement, almost simultaneously in every country, well-organized groups whose chief object is a direct attack on God Himself, and the destroying of the very idea of God in the minds and hearts of others, especially in the minds and hearts of children? These same groups would destroy not only all religion but also human civilization.

ATHEISM — AGNOSTICISM

FOR generations the so-called learned world has been trying to rule God out of the universe. Men who have had all the advantages of education, and who by reason of their learning should have been drawn nearer to God, have turned learning into a weapon with which, in their pride, they felt they could destroy the idea of God. University professors, writers, ministers who stood in Christian pulpits, modern and liberal Rabbis, rejecting the knowledge and the glory of their traditions, in ever-increasing numbers became atheists and agnostics. Millions of young minds were influenced by their intellectual leaders.

THE infected atmosphere of the universities soon spread to the colleges and high schools, and influenced almost imperceptibly great numbers of the American reading public. The people, realizing that God was not preached from the pulpit and sensing the atheism or agnosticism of the preachers, in turn, either became indifferent to God or doubted or denied His existence. These same preachers, having devitalized religion by taking God out of it, have been insisting for years that dogmas and creeds are not necessary. Without dogmas or creeds there can be no real and fixed code of morality.

Youth Easy Victim

THE younger generations, without standards of morality to guide them, have become in greater numbers easy victims of the radicalism of our day. There seems to be little doubt that the widespread denial or doubt of the existence of a personal God and the consequent rejection of the vital principles of religion have, more than anything else in the world, prepared the way for the spread of Communism. The Communists, realizing that they can make no permanent progress among those who know and believe in God, center their principal attack on the existence of a personal God. They do this while declaring liberty of conscience for all.

IF ONE does not believe in a personal God, why should he not be a Communist or any other kind of dan-

gerous radical? Why, in a word, should anything prove a barrier to such a man except physical force? If atheism and agnosticism continue to spread, the growth of Communism is practically assured. It will probably have to scourge the world by famine, chaos, pestilence and war before men will humiliate themselves before God and turn again to the only Saviour of the human race, the Lord Christ.

HUMAN reason, unaided by any revelation or supernatural religion, can furnish conclusive proofs for the existence of a personal God. All educated groups living within the territorial limits of the Archdiocese of Cincinnati who deny that existence, and wish seriously to study the proofs for it, will be given the opportunity on request. Clerical and lay professors will be assigned to the task of expounding these proofs.

LIBERALS

THE liberals, and all generally who wish to be considered broadminded, have done and are doing much to promote Communism. For generations they have been breaking down sanctions. They have thought of themselves as belonging to a smart set whose duty it was to stand with the atheists and agnostics in the so-called learned and scientific world. These liberals seem to have no convictions and no guiding principles. They are in great numbers superficial opportunists. We saw the curse of Liberalism before the World War. Certainly Liberalism gained nothing in that titanic struggle. Out of the World War came Fascism and a better organized Communism. But Liberalism seems to have learned nothing from the World War. Liberalism or broadmindedness stands for nothing today. Either it is fooled by Communism or it has not the courage to oppose it. In vague and unconvincing language it says that Communism will gradually evolve into a democratic institution, that it is important that all unite in a Popular Front to oppose the tyranny of Fascism, which it insists is the greatest menace to America and to all nations. Growing Communism in America is making cats'-paws of the liberal and broadminded people. It pretends to be their friend and to co-operate with them. How can one explain the position of our liberal press and of our so-called broadminded groups that are almost unanimous in accepting the propaganda of Democracy put out by Communists and in denouncing Fascism without any qualification? Why do present-day liberals fail in the same breath to denounce the worst of all tyrannies, that of Soviet Russia? If Communism were triumphant tomorrow in America, its first victims would be the very weaklings—the liberals—who helped to make it victorious. The liberals who conduct our press, the educated liberals of all groups, who have no real convictions and no real stamina of character, are doing very much at the present time to prepare the way for the spread of Communism.

CAPITALISTS AND INDUSTRIALISTS

CAPITALISTS and industrialists must take a large share of the blame for the spirit of revolt among the masses of our country. Many of them wish to dismiss the subject by saying that the wages paid the laborer, the hours of work, the standards of living, the opportunities given for the education of all the youth of the land are unequaled anywhere else in the world. They do not hesitate to assert that the more the employer does for the poor and laboring man, the more he demands. The employers and also great numbers of the employees know that too many of the union officials have not the real welfare of poor and laboring men at heart. These officials are prompted by motives of self-interest. If they would work solely for the good of the laboring man they would not be so arbitrary; they would take local conditions into account and they would insist on real labor democracy by giving every man a right to vote and to express his opinion. This does not mean that local labor groups are not entitled to have national leaders to represent them, as employers have, if they so desire.

Dignity of Human Nature

UNFORTUNATELY, too many capitalists and industrialists have failed to consider the dignity of human nature, the rights of labor, the insecurity of the poor and laboring man who wishes with self-respect and by his own efforts to have a modest but decent home, wholesome food for himself and his family, some provision for sickness, old age and the emergencies that occur in every life, and necessary and legitimate relaxation. The same employers fail to realize that labor is as necessary to capital as capital is to labor; that the worker, therefore, is entitled to a greater share in profits than he now receives, and that he should be given, through his own chosen representatives, some voice in the management of affairs.

IT is true that the capitalist as well as the industrialist is opposed to Communism, despite the fact that he has done so much, unwittingly, to encourage it. He is very willing that our Government should attempt to crush it by legislation. This is an impossible task. He does not hesitate to say that the Catholic Church is the greatest bulwark in the country and in the world against Communism, and he condescendingly expresses his approval of her position. But his motives for opposing Communism and those of the Catholic Church are very different.

Restitution

TOO MANY capitalists and industrialists have been so wholly immersed in financial matters that they have had no time to consider a personal God and to realize that they have a direct responsibility to Him for their treatment of labor. The benefactions, be-

quests and foundations of capitalists during the last two or three generations show how little interested they have been in the things of God and in supernatural religion. Their benefactions and their foundations have rarely been set up to better the lot of the poor man through whom they accumulated, in large measure, their wealth. Facing death, they should have thought of bequeathing the poor and laboring man something in a spirit of justice and restitution.

Manifold Divorce

THESE capitalists and industrialists who still believe in industrial slavery must have a change of heart. They must literally get on their knees and adore the personal God whom they have denied or neglected. They must bring back religion into their personal lives. They must regulate their financial affairs by the justice and Rabbis, rejecting the knowledge and the glory from government, education, social life and finances with disastrous results to society. This manifold divorce has prepared the country for the spread of Communism.

WHY cannot capitalists see the light of day? We hope that they mean to be just, according to their lights, but there is ample evidence to prove that in reality a great many of them are not just. Capital is entitled to a fair return on its investments, and nothing more. Pope Pius XI, speaking of the mutual dependence of capital and labor, insists that it is flagrantly unjust for capital to seize all the profits, just as it would be for labor to seize all the profits, if it were in a position to do so. Capitalists and industrialists, if only in the interest of self-preservation, should come together in small groups everywhere and say:

“FIRST, thank God that such a bulwark of society as the Catholic Church defends the natural right of private property, and that this defense will last while the world lasts because the Church must defend rights founded on the natural law.

“SECONDLY, we shall in the future take nothing more than a fair return on investments both for ourselves and our stockholders. We shall not take fabulous salaries or bonuses. We realize that if we adopt such measures we shall disarm our critics and we shall do away, to a great extent, with one of the major causes of unrest among the masses.

“THIRDLY, we shall in the future give to labor a larger share in the profits and management.

“FOURTHLY, we shall in our benefactions and in our last wills and testaments make provision for the poor and laboring classes.”

CAPITALISTS should realize that the Catholic Church is the spiritual mother of all—the rich and the poor, the learned and the unlettered, the gifted, the mediocre, the moron, the successful and the failures. She wishes to lead all in the ways of salvation. She strives to secure for all the greatest measure of justice; but she knows the weakness of human nature and patiently continues to discharge her mission.

THE LABORING AND POOR MAN

THE VERY SAD condition of the lowest paid groups of laboring men and of the great majority of the poor has made their lot so unhappy that they have been spiritually starved. Eking out a mere existence, harassed by day and night, they have had practically no time to give to religion, to the things of God and to necessary relaxation. The destitute poor are in even a worse condition. They have known years of struggle and they are governed by a philosophy of despair. They are ready to exchange capitalism for any system, being convinced that whatever change or revolution comes, it will benefit their condition.

THE NEGROES

AMONG the poor must be included more than twelve million Negroes who are almost at the point of destitution. These constitute a grave problem in our country because of the failure of society to recognize the dignity of their human nature and human labor. They are one-tenth of our population. The Communists with insidious deceit are making every effort to bring them into their fold. That one-tenth of our population could readily be incorporated into American Communism, which seeks to overthrow our form of government, is a terrifying thought. If during the last six years any other group of equal numbers had been forced to live under the miserable conditions which have been the lot of our twelve million poor Negroes, we would have had to deal with serious disorders. Their religious spirit, their superstition, if you will, their innate cheerfulness and also their improvidence have so far helped to save them from Communism.

WHAT arguments can be used to save the laboring man, the poor, the destitute and the Negroes from Communism? They must be shown from practical life and experience that Communism has not worked in Russia, where the masses of the people have literally been enslaved. American Communism means American slavery. The Negroes must be made to realize that under Communism they will again be slaves in a far worse condition than they were before our Civil War.

OUR SCHOOLS

IT is a sad commentary on the school system of our country, which gives more attention to and spends more money upon the (Continued on page 30.)

Grist for the Mill

BY ERNEST NORRIS

THIS issue of THE JOURNAL will appear simultaneously with the Coronation of King George VI. The oldest throne in Europe will have its latest occupant. He must meet a world which depends for peace upon the wisdom of his ministers. One foolish word of theirs, one indiscreet act and the crazy equilibrium of world affairs will end and with it peace. He will need all the quiet strength of his beloved father, all the devotion to duty, all the love of the common man that was his. He must be the personification of all that is best in his people. He may fail, but, if he fails, then all Europe fails with him. But we may trust that he will not fail. Thoughtful men and women have contrasted him with his brother and can say, though with a certain sorrowful bitterness, "Thank God for last December." Less brilliant than his brother he is more profound. He may never win the fantastic adulation that was Edward's but he will earn a deeper loyalty. He may never stand out like a beacon but he may easily be "the shadow of a rock in a sultry land." He will never be an Ajax defying the lightning. Rather will he be as Atlas bearing the world on his shoulders. His court may lack glamor and gaiety but it will be a Christian home. Mr. Chesterton well said that the power of the Throne is not in what it does

but what it is. May it be said of King George VI as it was said of his father, in the words of the old song, "He was a fine old English gentleman."

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THE battle over the Supreme Court is still raging as we write. It seems that by now all possible light has been shed and that nothing is being achieved further than the generation of heat. The unfortunate thing, as we see it, is the appalling lack of frankness that has been shown by too many of the radiators and witnesses before the Senate Committee. There can be no doubt that many who have assailed the Court for its reactionary decisions are grateful for those decisions as enabling them to attack the very structure of the Court. They are determined to destroy the power of the court to override the will of Congress. On the other hand many of those who have paraded their devotion to the Court and the Constitution do so because they have found in the decisions of the Court, I do not say the Court itself, a useful support to their economic preferences. The Court has been their bulwark against those social and economic developments to which they are opposed.

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IN the meantime the majority of us stand in the middle and wonder. Let us get certain things straight. First, there can be no question that the proposed re-organization of the Supreme Court is constitutional. Second, the result would be to leave undiminished the power of the Court to negative the acts of Congress though making the reconstructed court more sympathetic to the philosophy of the present Congress and President. Third, the apparent zeal for the process of a Constitutional Amendment as a substitute for the plan of the President must be largely discounted. It receives too much of its support from those who are opposed to any interference with the court as it now is, not merely in law but in personel, and who, to defeat the President's plan, are urging an amendment, in the not unreasonable hope that, by controlling only a section of the legislatures of the States, they can prevent the ratification of the amendment they have supported.

POSTMASTER General Farley is of course very much in the battle. He is a refreshing soul. Never claiming to be a statesman he glories in being the political manager who engineers the successes of his leader. We wonder if Jim has made a study of the Court issue as profound as his speeches have been numerous. We always have a faint suspicion that his whole political philosophy is "I believe in Roosevelt." Lacking any profound grasp of the principles involved, Farley is ready to club recalcitrant Democrats into submission with his control of patronage. It makes us rather nervous. Frankly we are rather favorable to the President's plan. It is clean cut, speedy, effective. Though we do not think that the majority of the national legislative really think so, we feel pretty confident that party loyalty plus patronage will do its work. We could almost be grateful for the defeat of the President's proposal if it were only brought about by congressional refusal of patronage

and resistance to party pressure. Of course all the inducements are not confined to the Presidential side. Reaction always has known how to reward. Perhaps the greatest gain from all this confusion will be the realization that we shall never have an independent legislature till we have an end to patronage.

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CONGRATULATIONS to Premier Hepburn. We are very much in favor of the objectives of the C. I. O. even if many of its leaders are of a rather reddish hue. Labor will in the long run take care of its own radicals. But there is a certain impertinence in Homer Martin's interference in a foreign country. There has been justified resentment here that the leadership of steamship workers on the Pacific Coast fell into the hands of an Australian, even if he has become an American resident. But it is definitely worse when an effort is made to dominate an industry in Canada entirely by remote control from Detroit. A little healthy nationalism is very much to the point. You can't be a Communist and a patriot at the same time.

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SOME of the editorial comments on the Detroit troubles have been rather fantastic. Governor Murphy has been bitterly attacked for failing to "preserve the dignity of the Law." The law is treated as if it were some vast external being, the lord and master of all. Law however is no such monster. It is not a thing in itself but the outward manifestation of a relationship. Divine law concerns the relationship of God to Man, natural law of created things among themselves and human law the relationship of man with man. Hence what we ordinarily term law is not an end but a means. Man does not exist for the law or even for the lawyers, whatever they may think. The law is for

*God save the king . . . Storm over the Court . . . An independent legislature? . . . Canada vs C.I.O.
The "dignity" of the law . . . Play ball.*

the common good. Consequently, except in matters of absolute morality, its enforcement must be conditional. Where law conflicts temporarily with the common good its execution must be held in abeyance. Legalism must not be permitted to ride rough-shod. The Executive intrinsically possesses a certain discretion not permitted to the Judiciary which is the interpreter of the law itself. This does not justify the flagrant failures in law enforcement which we sometimes encounter. But neither do these failures warrant our clamoring for law enforcement at all costs. Justice may necessarily be blind in the law courts but she can profitably use proper glasses outside.

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ALL this talk about Communism is alarming. The more words are uttered the less enlightenment seems to be forthcoming. Of course all Catholics are opposed to Communism but it is beginning to seem that the more violent the opposition the less the understanding. It might be a good idea for a good many people to stop talking and start studying. The recent encyclical of Pope Pius XI makes an excellent text book and can be obtained in pamphlet form. It is clear and thoughtful. Best of all it is charitable. This is a virtue which has been sadly lacking in many of our patriots. Catholics need not hate

those who are pitied by the Holy Father.

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STRIKES and the Supreme Court are today in the background. Everyone who can get there is at the ball park. That's good news. As long as we can still find people more important than politics we are safe from dictators. As long as a man can take an interest in sports precisely as sports without worrying about the racial or national prestige involved we can survive the pressure of the autocrats. Brooklyn fans can hate the Giants to their hearts content and St. Louis fans express their disapproval with pop-bottles without endangering the peace of the land. Sometimes we think that Doubleday's invention of baseball has contributed to "life, liberty and the pursuit of happiness" almost as much as Jefferson's Declaration of Independence. The only trouble is that too many people watch baseball instead of playing it. The man who steals bases rarely steals anything else. The man who murders the ball can usually be trusted to leave human beings unharmed. The same cannot always be said for the fan. In the last analysis games were meant to be played not to be watched. This is particularly true of boxing. If only the crazy people who insist on paying large sums to watch were compelled to get in the ring themselves, the world would be a happier and more enjoyable place.

CORONATION

BY
CHAS. V. FENNELL

King Edward's Chair in St. Peter's Church

THE Abbey Church of St. Peter, more commonly known as Westminster Abbey, once more is to be the scene of a great pageant which links the present and the future to the past. Another king is to be crowned in the shrine where the kings of England have been crowned for nearly nine centuries. That church and the essential ceremonies date back to the time when all Englishmen were Catholics in communion with Rome, the See of Peter.

A monastery of Benedictine monks is said to have been established on the site by King Sebert in 616. Since that Benedictine monastery was directly west of the Cistercian Abbey of St. Mary of the Graces which was called Eastminster, it was called Westminster or Minster of the West.

EDWARD the Confessor, had a special devotion for St. Peter the Apostle and when a young man he vowed to make a pilgrimage to the tomb of the Apostle in Rome. After he was crowned king he made known his intention of fulfilling this vow, but the Grand Council sent a deputation to Pope Leo IX to ask that Edward be released from his vow. The Pope consented but recommended that instead of making the pilgrimage, that Edward found or restore a monastery dedicated to the Apostle. The king determined that the Benedictine abbey, Westminster, at Thorney should be replaced by a new Abbey and work began in the year 1050. Little more than the choir was completed in Edward's time, of that noth-

ing remains above the ground today.

EDWARD left funds to carry on the building; and the choir, transepts, the first bay of the nave northwest of the crossing, the south and west walls of the cloister and chapter house were completed by 1100. Fifty years later the nave and west towers were finished. For a time it was the parish church but this was found to be inconvenient for the monks and the people, and St. Margaret's was built close at hand.

THE first event in the Abbey after the dedication which took place December 28, 1065, was the burial of the founder on the sixth day of the following year. On Christmas 1066, William the Conqueror was crowned there, and since that time all the kings of England have been crowned there except two Edwards; Edward VIII who renounced the crown before he was crowned, and Edward V who died "uncrowned, without sceptre or ball." Henry III was crowned at Gloucester on his accession, but four years later was crowned again in Westminster. The first joint coronation was that of the Edward I and his Queen, Eleanor of Castile. August 19, 1274.

THE foundation stone of the first Lady Chapel was laid by Henry III. This chapel was replaced by the Lady Chapel which is known today as Henry VII's Chapel and this was the last of the alterations on the Abbey until the towers were completed in the eighteenth century under

Christopher Wren who swept away the details on the lower parts of the towers.

WITH the Reformation the monastery was dissolved, the Mass was replaced with a Communion Service, many of the ornaments such as lecturns, candlesticks, and statues were sold. The Catholic worship was revived briefly under Mary who attended Mass there, but Elizabeth did away with the abbey organization and established a Dean and twelve Prebendaries under the title of the Collegiate Church of St. Peter.

BESIDES the Abbey and the ceremonies the Coronation Chair is the sole link with the past, for the crown and the other regalia were broken up and sold by the Puritans in 1649. The Coronation Chair is the same in which all the kings have been consecrated since Edward I. Beneath the seat is set the heavy block of stone, the Lia Fail or Stone of Destiny, which was brought by Edward I from the Scottish Abbey of Scone. The legend is that this was the stone which Jacob used as a pillow and on which he poured oil. It is believed to have been carried into Egypt and brought from there by Gathelius, son of Cecrops who founded Athens. Gathelius married a daughter of Pharaoh but left Egypt for Spain taking the stone with him. From Spain the stone was brought to Ireland by Simon Brech who placed it on the sacred hill of Tara where the Irish kings were crowned until Fergus, first of that name, who was Scottish by birth, took the stone to Scotland and placed it in the castle of Dunstaffnage, whence it was taken to Scone where it became the Coronation seat of the Scottish kings. It remained in the Abbey of Scone until 1298, when Edward removed it to Westminster and had it placed in the great oaken chair which he ordered built. The Stone is oblong with an ancient iron ring at either end.

THE Coronation ceremony is of great antiquity and though changes have been made from time to time it remains much the same. The cere-

mony is essentially religious, the king is sanctified by blessings and more especially by the anointing. In the earliest coronations the anointing was done with the Oil of Catechumens, the oil that is blessed on Holy Thursday and used in solemn Baptism and in ordaining priests. Later the Chrism was used to anoint the king and this is the holy oil which is used at Baptism, Confirmation, and the consecration of bishops. For the anointing of George VI oil that has been consecrated will be put into the ampulla, the golden vessel formed in the shape of an eagle, and with the anointing spoon placed upon the altar. The ceremony in many respects resembles the Catholic ceremony for the ordination of priests.

The oldest ritual known is in the Pontifical of Egbert, Archbishop of York, which dates from the eighth century. According to the directions the coronation took place in the middle of the Mass. After the Gospel the celebrant recited prayers, poured oil from a horn on the king's head while an anthem was sung. Then the bishops and nobles placed the sceptre in the king's hand while a benediction was recited, a staff was given to him and a helmet placed upon his head. The assembly repeated thrice "May king . . . live for ever. Amen, amen, amen." After the king had been enthroned and received kisses of fealty, the Mass continued.

Another Anglo-Saxon service bearing the name of Aethelred II had the coronation before Mass, used a ring and referred to a crown rather than a helmet. Another English ceremonial dating from the twelfth century which bears the name of Henry I prescribed the anointing of the head, breast, shoulders, and elbows, at a ceremony which preceded the Mass.

THE ceremony which is to be used this year is based on the Liber Regalis, with the Communion Service in place of the Mass, yet there is much of the Mass left in the rite. There is the Introit, the Prayer, the Epistle, Gospel, and the Creed before the ceremonial anointing. After the coronation proper there is the Offer-

tory, Preface, Consecration and Communion, all in rich English instead of Latin which was used until the Reformation.

Originally the king was conducted in procession from the Tower of London to the Abbey on the day preceding the coronation. He spent the night at the Abbey where he was instructed in his obligations by the Abbot. George VI like his father will be conducted from Buckingham Palace to Westminster Abbey over a short route on the morning of the Coronation. Meanwhile within the Abbey the Dean and Prebendaries and Choir will go in procession to the West door while the Litany is chanted, and there the archbishops and bishops, already vested will meet the king and queen, and proceed through church and choir to the sanctuary where all take their places.

THE first part of the ceremony is called the Recognition. The Archbishop says to all present: "Sirs, I here present unto you King George, your undoubted King, wherefore all you who are come this day to do homage and service, are you willing to do the same?" And all in one voice cry out "God save King George." Then trumpets sound and the Bible, chalice, paten are placed on the Altar by the Bishops who bore them.

Next the Archbishop will administer the Oath saying:

"Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand, and the Union of South Africa, of your Possessions and the other Territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?"

The King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy to be executed in all your judgements?

The King: I will.

The Archbishop: Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine discipline, and government thereof, as by law estab-

lished in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

THE King then approaches the Altar where he touches the Gospel while saying "All things which I have here before promised, I will perform, and keep. So help me God." Then after kissing the book the King signs a transcript of the Oath.

Then the Archbishop will begin the Communion Service. Like a Mass it begins with the Introit which is followed by a beautiful prayer:

"O God, who providest for thy people by thy power, and rulest over them in love: grant unto this thy servant George, our King, the Spirit of wisdom and government, that being devoted unto Thee with all his heart, he may so wisely govern, that in his time thy Church and people may continue in safety and prosperity; and that persevering in good works unto the end, he may through thy mercy come to thy everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end, Amen."

THEN one of the Bishops reads the Epistle taken from the First Epistle of St. Peter, II 13-17. Then another Bishop reads the Gospel, St. Matthew XXII, 15-22, after which the Creed is sung.

THEN the Archbishop intones the *Veni Creator Spiritus* which is taken up by the choir. When the hymn is ended the Archbishop says a prayer and in the meantime the King disrobed of his crimson robe goes before the Altar and sits in King Edward's Chair where four Knights of the Garter hold over him a pall of cloth of gold and the Dean of Westminster takes the Ampulla and Anointing Spoon from the Altar and holds them for the Archbishop while he anoints the King in the form of the cross on the palms of both hands, on the breast, and on the crown of the head. Then

the King kneels while the Archbishop says the blessing after which the king again sits on King Edward's Chair and is robed by the Dean of Westminster in a white surplice called the Colobium Sindonis, with a super tunica of cloth of gold, girded at the waist with a belt of gold. The Golden Spurs, the badge of knighthood, are brought from the Altar by the Lord Chamberlain but not actually fastened to the King's heels, merely touched. He is vested with the Sword of Mercy, the Ring, the Glove, the Royal Sceptre, and the Sceptre with the Dove. At last comes the central act of the ceremony, the Archbishop stands before the Altar and raises the Crown in both hands, prays, and places it back on the Altar. The Archbishop and other Bishops then approach the King, the Dean of Westminster bearing the Crown. As the King sits on King Edward's Chair the Archbishop takes the Crown and places it on his head. The people in the great Abbey shout "God save the king," trumpets sound and the guns of the Tower are fired. At the same moment all the peers who till that time are bareheaded put on their coronets. The Bible is presented to the king who then goes to his throne to receive the homage of his subjects. The Archbishop of Canterbury and the other Bishops kneel before him make their homage; then the princes and peers in turn, each taking off their coronets as they pronounce the words of homage. At the conclusion of the Homage comes the crowning of the Queen. Leaving the King enthroned the Archbishop goes to the altar. The Queen rises and goes to her stool which is between the steps and King Edward's Chair. There she kneels, while over her head a golden canopy is held by four duchesses. Like the King, the Queen is anointed; she is invested with ring and sceptre. Finally the Archbishop places upon her head the Crown. There is no shout of acclamation, but all the peeresses present put on their coronets, while the Queen supported by two Bishops is conducted to the Throne. She bows reverently to the King, then

takes her place on the throne at his side.

AT the offertory the King and Queen each offer a pall or altar cloth, the King also offers an ingot of pure gold weighing a pound, the Queen a mark weight of gold. The Communion Service of the Church of England follows. In the prayers there is a preface which is not unlike the preface of the Mass, it is: "It is very meet, right, and our bounden duty, that we should at all times and all places, give thanks to thee, O Lord, Holy Father, Almighty Everlasting God; who by thy providence dost govern all things both in heaven and in earth, and hast shown mercy this day to thy anointed servants, our King and our Queen, and hast given them to us thy people that under them we may lead a quiet and peaceful life in all godliness and honesty, Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying—Holy, holy, holy, Lord God of Hosts, the heaven and earth are full of thy glory; glory be to thee, O Lord most High, Amen."

AFTER the Communion there is sung an English version of the great Catholic hymn, the *Te Deum*. In the meantime the King attended descends from the throne and goes to Saint Edward's Chapel. Standing before the altar in the chapel the King gives the Sceptre with the Dove to the Archbishop to be placed upon the altar. The golden Spurs and Saint Edward's staff are given to the Dean of Westminster who places them upon the altar. The King is disrobed of the Royal Robe of State and arrayed in a Robe of purple velvet and the Imperial Crown is placed on his head in place of Saint Edward's Crown and he receives the Orb from the Archbishop. Then the King and Queen move through the Abbey to the west door to drive in state through the streets of London to show themselves to the throngs, that cry "God Save the King."

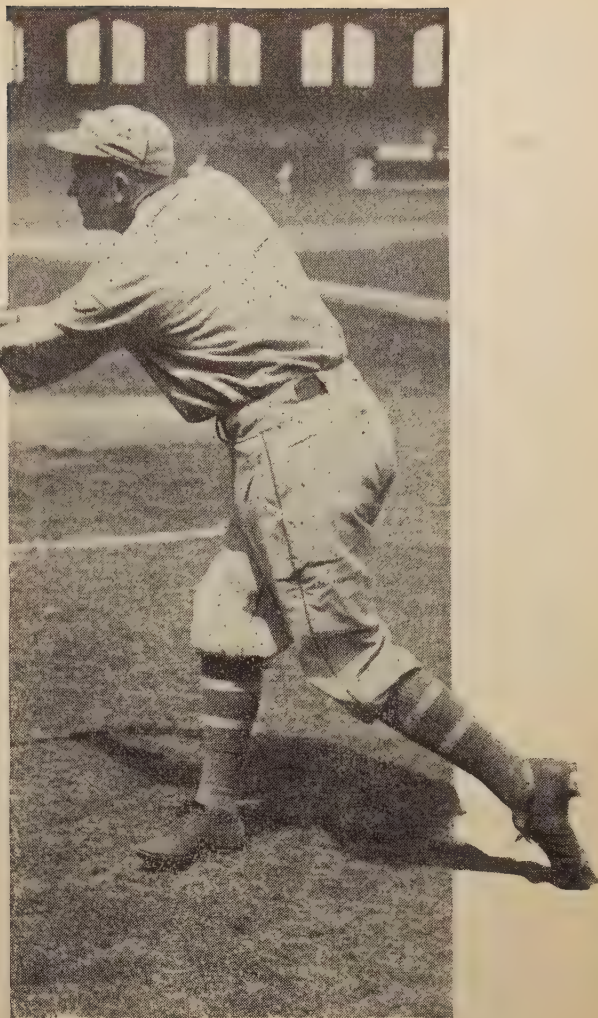
A consideration of the threat which indoor or softball is making against baseball or hardball.

Hard or Soft?

By P. M. SULLIVAN

CONSIDER the threat which indoor or softball is making against baseball or hardball. The situation is becoming serious judging the cries raised by big league scouts who claim that there is an overwhelming lack of baseball talent in our land. And the blame has been placed on the doorstep of indoor ball. Players like Mel Ott, Phil Cavaretta and Bob Feller, who reached the big leagues before they were out of their 'teens, are not discovered every day, but our country should be teeming with potential major leaguers. After all, baseball is our national game.

BASEBALL stretches back into the past farther than many suppose. It has its origin in an old English game called "rounders" and in a game played in New England in 1830, termed townball. In 1839, at Cooperstown, N. Y., Abner Doubleday experimented with townball; and baseball, as it is today, is essentially the same as when he devised it. The Knickerbocker Club of New York formed what is considered the parent club of the United States in 1845. Boatloads of "fans" were ferried across the Hudson to see the "Knicks" play rival clubs in Hoboken. During the Civil War, the game proved very popular among the soldiers and at the close of the war these men carried the game back to every little town and hamlet in the country. Since 1865, then, this sport has been recognized as the national American game. Due to the great rivalry among amateur nines, many players received salaries so that, eventually, the game became professional. In 1876, the senior circuit or National League was formed and twenty-four years later the Junior circuit or American League came into existence. Today these are the major leagues



Wide World Photo

and scattered throughout the country are various classes of minor leagues, whose players hope, some day, to break into the "big time" before their playing days are finished.

BASEBALL has faced many serious situations before and has always managed to retain its title of "national game." It has passed through wars and depressions; it has endured the opposition of other sports; it has seen days of scandal which shook its very foundation, but it survived. And yet today it is really worried. Its own offspring is, so to speak, sucking away its life blood, the youth of the nation. Indoor ball, as its name implies, was meant to be played on the inside. But it was not content to stay there; today it has come out in the open. Every vacant lot has become a field and it has necessitated an extra amount of vigilance, when walking, for you never can tell when you might be "beaned" by an overstuffed piece of leather. "Indoor ball is cheaper to play," is the contention of its defenders and there is no gainsaying that. The balls and the undeveloped fungo sticks, which they use for bats are inexpensive, gloves are needed only by the first baseman and catcher.

THE GAME has taken a strong hold in the Middle West where teams have been sponsored by merchants, seeking low priced publicity. Softball teams care little for uniforms; a cap or a sweatshirt is sufficient to distinguish them. This is an excellent way to make a store known and consequently the various owners have gone around subsidizing the best players. This is also an excellent way of spoiling promising big league talent. Indoor ball may be a wonderful means of recreation for the tired factory worker on a stuffy summer evening, but it is poison to the boy who hopes some day to wear the uniform of the Tigers or the Giants. The question might be asked: Why do you think it is so terrible for a young boy to play Indoor ball? The answer is simple: Indoor ball ruins both the throwing arm of the youngster and his batting eye. Both of these are indispensable requirements of a major league ball player, without them he is as hopeless as a hunter without his gun.

BASEBALL men have not been sitting back watching this threat grow without doing something about it. They have established what they call "baseball schools." These have been started in several cities and have produced a number of fine young ball players. In Boston, when the "Bees" are home many of the local college and semi-pro players attend their morning sessions. Quite a few of these players have been recommended to minor league managers and a few have been taken over by the "Bees," notably Marsella and Fletcher. In other cities these schools have been under the direction of present and past big league stars; Joe Stripp, "Dizzy" Dean and Paul Waner, plus a number of other veteran ball players assisted at a school held in Florida. Nine of the boys from this school were "sold" to minor league clubs. Out on the Coast, at San Francisco, where the school has been going for years, "Lefty" O'Doul, Johnny Vergez and others acted in the capacity of "professors."

THERE is an urgent need for these schools. If we look over the rosters of the Big League teams we find many veterans playing daily, in some cases, not because they want to, but because they must. For example, we have Bill Terry and Frank Frisch. Besides these, there are "Goose" Goslin, "Gabby" Hartnett, "Mule" Haas, Jimmy Dykes, Tony Lazzeri and a few others. Last year the A's had a rookie pitcher, Harry Kelley, who was thirty-two years old. This year, one of the teams had a thirty-seven year old rookie. Facts like these are enough to make any scout weep.

ANOTHER way baseball has been brought before the eyes of the nation is through lectures and tournaments. Lou Fonseca, once a famous big league player has devoted his time, since leaving the game, to lecturing on baseball and showing pictures. In

his travels, he has visited about every little town in the country. Honus Wagner has taken a tremendous work in attempting to organize the semi-pro teams of the country. He plans to have play-offs next August in Kansas City, and perhaps, from this he expects to find, at least, a few players, who might be worthy of a big league trial. Last summer a similar task was undertaken by the *Milwaukee Sentinel*, but it was only for amateur teams and was confined to the state of Wisconsin. Each of the players in this tournament were catalogued and every one of them received a thorough "looking over." The games were played at the Brewers Stadium and the purpose of the affair was to interest the young men in baseball and to find home talent for the team representing Milwaukee in the American Association. This was the *Sentinel's* initial effort and it is to be continued this year.

WHAT has been said about the schools and tournaments applied to men who knew quite a little about the game, but in Jersey City, a Dominican priest, Father Dionne, inaugurated a school of baseball for grade school boys. This institution was unique enough to attract the attention of the local newspaper. His plan is to instruct the youngsters in the fundamentals of the game and to this end he has selected a number of young ball players to act as the "professors." The first three were Walter Holmes, a professional ball player, Gerald Driscoll, '36 captain of St. Peter's College baseball team and Tommy DeNoville, who has been playing semi-pro ball for a long time. These men are also members of the Holy Name Society and while inculcating the principles of baseball give a splendid example of the Holy Name man in action.

BASEBALL has reached a low ebb in most colleges.

Holy Cross, Boston College, Fordham, and Providence consistently turn out fine teams, yet baseball does not support itself. Some blame this lack of interest on conflicting sports, such as golf, tennis and track; others on the fact that no one wants to sit around a grandstand in the teeth of an April gale, watching half frozen ball players. It is true that a good number of our colleges close before the real warm weather arrives, but May is a perfect month for baseball. What excuse have they for not attending ball games then? Are college boys un-American? They would rise up in wrath if anyone called them that, yet they have allowed the national game to decline. Where must the blame for this state of things be placed? You will find it in the Grammar School, where Indoor ball has become the "recess period" game. Of course, there are some boys who will never be good ball players, no matter how hard they try. If they wish to play softball, let them. It can not do them any harm. The others, and these are the majority, should stay as far away from it as they possibly can. If (Continued on page 32.)

RESOLVED--

TO HONOR BLESSED MARTIN

By JOHN C. KEARNS

LIKE the Church founded by the Redeemer of all mankind, the Holy Name Society rejoices in the catholicity of its glorious aims and in the universal character of its membership. For hundreds of years, the Holy Name Society has drawn its staunch members from every walk in life, from all nations, from all races. Mindful of the universal love of the all-embracing Heart of Christ, the Confraternity of the Holy Name has no other objective than to bring all men to a closer, more personal, more vital union with the Son of God, and in consequence of this true brotherhood with Christ, the Perfect Man, to bind all men together by the supernatural fraternity in Christ. Perhaps no where is the catholicity of the Holy Name Society so clearly evidenced as in our own country—especially during the National Conventions of the Society. It was a wonderful sight during the last Convention, held in New York last September, to see the splendid types of manhood representing the valiant army enrolled under the banner of the Holy Name, men from so many races that constitute the citizenry of our interracial nation, all united in the one sublime purpose of furthering the extension of the Kingdom of God through the efficacious apostolate of the Holy Name.

IT was no surprise, then, to read among the resolutions passed by the Third National Convention, assembled in New York, September 17th to 20th, 1936, the following:

BE IT RESOLVED that the Holy Name Society, with its enrollment of 2,500,000 members, urge with holy emphasis on each and every member the great good for souls that will come from a real Christlike attitude towards the members of the colored race;



AND FURTHER BE IT RESOLVED that each member pledge a whole-hearted participation in the crusade of prayer for the canonization of Blessed Martin de Porres, O.P., a Negro Dominican lay Brother of South America, whose elevation to the highest honors the Church can confer upon her holy servants will not only publicize the universal character of the Catholic Church, but also direct attention to the two outstanding virtues of his life—humility and charity—without which no interracial brotherhood in Christ can ever obtain.

THIS splendid resolution, we all know, was no idle gesture. It was a definite challenge to every Holy Name man to manifest the catholicity of his faith by extending in practical ways a hearty welcome into the Church of Christ to all our colored brethren. It takes cognizance of the fact that, especially during the past year, a great spiritual movement has developed over the length and breadth of our land in favor of the canonization of Blessed Martin de Porres, a saintly physician, social worker, and member of the Order of Preachers. It directs the attention of every Holy Name man to the startling fact that right here in our own country there are millions of Negroes who through apathy, neglect, prejudice, and stark injustice have been kept out of the true Fold of Jesus Christ.

THIS resolution anticipated the Encyclical Letter of the Most Reverend M. S. Gillet, the Supreme Director of the Holy Name Society. Urging all members and friends of the Order of Preachers to work and pray for the canonization of Brother Martin, especially during 1937, the first centenary of his solemn beatification by Pope Gregory XVI, the Master General writes: "Such solemn anniversaries of this kind should not be passed over

without our wishing to come before you by means of this present letter, whether to give the highest thanks to all those who have worked and even now are working for the solemn glorification of our Blessed, or to incite as many as are our sons and daughters to form, as it were, a pious army of crusaders, whose duty it will be, by prayers and good works, to make every effort that as soon as possible, perhaps in the year 1939, the third centenary of our Blessed's glorious death, his canonization may be attained.

“WITH great joy we have learned that in some Provinces of our Order much has been accomplished towards so holy and laudable a goal. Now especially it is a pleasure to offer sincere thanks to our brethren of the Province of St. Joseph in the United States, who, under the zealous leadership of the Very Reverend Father T. S. McDermott, have aroused a great national movement both by magazine articles and writings of every type and also by works of art. We think, or at least it is our hope, that this movement will do much for the good of souls, especially to call to the Catholic Faith the thirteen million Negroes who live in the United States of America, of whom only two hundred and fifty thousand enjoy the gift of our Faith. No better appeal can be set before so many souls than to place before their eyes the truly wonderful life of our humble Blessed, the glory of their race and an angel of charity because of an apostolate which has justly been compared to that of St. Vincent de Paul.

“WE do not wish to fail to render special thanks to our Sisters, who have labored so much for this great work, and in a very special manner to our Sisters of the Perpetual Rosary in Union City, New Jersey, where we know a modern center of public devotion to our Blessed has been firmly established. Nor is it fitting to be silent concerning the Blessed Martin Guild, which, although of recent foundation, has brought forth abundant and consoling results by the spiritual good which it has accomplished by its apostolate among the colored people.”

Two miracles are needed that Blessed Martin may be declared a saint of God's Church. That these may speedily be obtained, the Master General begs all to co-operate in a sincere spirit of prayer and personal sacrifice. “To proceed to solemn canonization, the Church demands two miracles which have been obtained through the intercession of the Blessed to be declared a saint. These must be gathered through juridical processes, in which, as is known, great exactitude is required according to all those things demanded today by modern science . . . We realize how difficult it often is to secure these scientific proofs. Nevertheless we are confident that our religious, inspired by zeal for the salvation of souls and by the desire of weaving a new and radiant flower in the garland of our Father Dominic, wish to make every effort to attain so noble an objective.”

FATHER GILLET ends his Encyclical with practical suggestions. “Especially throughout the entire centennial year of 1937, let the movement for the propagation of devotion towards our Blessed Martin be rapidly extended through appropriate printed works, or articles in our publications, and through public triduum before his feast (November 5th). May this crusade of prayer be prompted through the co-operation of our Sisters, in whom we have the greatest confidence. Let the accounts of all the favors and supernatural interventions which are attributed to Blessed Martin be collected and drawn up together in writing and publicized in our magazines and journals. Let the greatest publicity be given to this Letter. Let it be translated into the language of each nation and published in all our religious publications, so that all our nuns and Sisters and all the men and women of the Third Order, as well as the friends and devotees of our Order, may assist in the work of glorification. Therefore, with all mutually co-operating in this great enterprise, we are encouraged with the hope that God hearkens to our supplications and will deign to grant as soon as possible the canonization of this humble son of St. Dominic, who will bring a new splendor to the Dominican family and hasten the conversion of all the colored race in universal America.”

THROUGH prayer and the dissemination of Blessed Martin literature, readers of THE HOLY NAME JOURNAL may aid very effectively in spreading devotion to Blessed Martin. Little sketches of Blessed Martin's life and mission of mercy, novena leaflets, and a charming brochure, naively titled “MEET BROTHER MARTIN!” may be secured by writing to the Blessed Martin Guild, 141 East 65th Street, New York City. In the preface to the fourth edition of “MEET BROTHER MARTIN!” the Very Reverend T. S. McDermott, Provincial of St. Joseph's American Province, writes: “The fourth printing of this popular biography of Blessed Martin de Porres within so short a time is ample proof that this new-found Patron is more than winning favor in the United States. During 1936 our saintly colored Brother entered upon a new and marvelous mission of mercy in twentieth century America.

“IN January, 1936, the Master General of the Order of Preachers, the Most Reverend M. S. Gillet, specifically blessed and encouraged the efforts being made in the United States on behalf of Blessed Martin's canonization. He proclaimed Blessed Martin one of the greatest sons of the Dominican Order and declared that the supreme glorification of our heroic Brother would be “a day of special triumph for the universal Church.”

“A truly exceptional feature of this spiritual movement has been its remarkable spontaneity. Hundreds of thousands of novena leaflets and other literature on Blessed Martin have been distributed on request to his devoted clients not only in the United States but throughout the world. (Continued on page 32.)

Governor Frank Murphy

ADDRESSES

DETROIT HOLY NAME RALLY

IT IS at once reassuring and uplifting that in the midst of times so troublous and in a world so harassed by material cares and conflicts, you are gathered here in such large numbers to unfurl, like the Crusaders of another day, the banners of Christianity. Your presence is to me happily suggestive of an effort on the part of each of you to lift your thoughts above the tumult and clamor of the day and to appraise what is in your hearts and in your minds.

I AM hopeful that, as you conduct this spiritual accounting, you will also, singly and together, seek earnestly for ways in which you give to the Christian concepts which you are assembled here to honor an application that is practical in producing happier human relationship. You will agree with me, I am sure, when I say that the test of a true Christian is not alone in the faithfulness with which he attends church devotions but also in the manner and the degree in which he applies his Christian concepts at home and in his relations with his fellow men abroad.

I NEED hardly point out—so obvious is the fact—that in your search for ways and means of applying your Christian beliefs, you need look no farther for a guide than to the source of the inspiration which has brought us here today. You need only study Him whose divine sympathy for the afflicted and the hungry, and whose loving compassion for the multitude of unfortunates, have shone throughout the ages—unparalleled in their deathlessness—like beacon lights on a stormy sea.

URGES A "CALM SYMPATHY"

BUT AS I think of Him, of the warm spirit of compassion He glorified, and of the many who profess to embrace His faith today, I am minded to ask, Is not that same compassion the tonic we most sorely need in this world today? Would not our problems be nearer to a solution, and our disputes more peaceably settled, if each of us, whether directly concerned or not, laid aside this prejudice and approached them in a spirit of calm sympathy and understanding—if we asked, for example, not what others have done but what brought them to do what they did?

IT MAY well be true that the leader in government, as well as in labor and industry, who does not recognize this need of harmonizing his views with the realities of the day and with the changing needs of our people, is spiritually a lost man, simply because he is part and parcel of a bygone day. He is lost if he falls back on the easy superficiality which says, "Men are back at work—what more do they want?" He is lost if he ignores or lightly brands as extremism or fanaticism the workman's plea for better conditions in the factory, in his home and in his whole daily life. It is equally a mistake to think of business and private employment merely as a means of exploiting human labor and not as a legitimate cooperative enterprise for mutual benefit and profit.

IT IS my conviction that behind that simple plea for better conditions there is neither the extremism nor the fanaticism which the superficial observer professes to see. It is, rather, a somewhat vague and undefined but earnest striving to make workable under the trying conditions imposed on us by a new and complex civilization the democracy which each of us hopes and intends to see preserved. Men are grasping for it. It is the expression of an inevitable and natural desire for a larger participation in that democracy, and by "participation" I do not mean the mere existence which results from an unjust exploitation of people's vigor and the suppression of their liberties. Under such conditions, material progress, however great, can be of little value.

"A DEMAND FOR LARGER SHARE"

THERE are, it is true, a few who believe, or pretend to believe that it is good for the morale of the nation that the masses be not exposed to unaccustomed luxury and greater well-being. But I, for one, cannot accept that postulation. It is an affront to our credulity to say that the nation has suffered because men have been getting too much.

Today we are confronted with a demand by certain groups in this democracy for a larger share in its fruits. Is there anything wrong with that? In their work, some of our less fortunate fellow-beings want more air, more light, less strain and noise, and less back-breaking toil—briefly, freedom from the op-

pression of the sweat shop and mass production. At home they want more time for recreation and for the leisure hours with loved ones which are every human's due. In short, they want a larger measure of economic freedom and well being. For them it is a struggle for the right to live decently.

WHETHER or not they shall gain that freedom, and a larger share in the products of their labor depends in part on their bargaining capacity and on our ability intelligently to secure for them—through such media as minimum wage standards and limited hours of work—a higher standard of living. That it can be done under the system which the fathers fashioned for us I have no doubt. The Constitution which they gave us being predicated upon the freedom of the individual and the average man—be he high or low in estate—it is self-evident that what we can do today to improve his lot, and thereby to enhance his freedom, should, in a very real way, square with the new order and the new philosophy of life which was born in the days of '76.

APPEALS FOR REASON

IN CONSIDERING our need for compassion in our thinking upon the large problems of our times, I know of no more immediate and pressing a necessity for Christian serenity of outlook than with regard to the industrial disputes which at this moment endanger the peace of the nation. Nowhere is there greater danger than in the swaggering, intolerant bravado which thrives on force and violence, and which, in the end, can only serve to make a bad situation very much worse. Nowhere today is it more imperative that each side concede its error and, that done, strive unceasingly and sincerely to correct it. Bloodshed, for example may be laid at the door of one party or it may be the fault of both. Whatever the case, intelligence and reason demand that those whose actions or words may have precipitated the crisis alter their ways to guard against it. In short, the interests of the parties as well as of the innocent public will best be served by a willingness to sit with an honest and law-abiding adversary at a conference table and to place faith in his sincerity and integrity of purpose.

COMBINED with serenity of outlook there must be—if democratic processes are to survive—an intelligent obedience to duly constituted authority. Among such authorities are the courts of our land, sworn to uphold the Constitutions and the laws of their respective jurisdictions. Hence, when an order of a court has been lawfully entered after just and open hearing of the arguments of both parties, it is the clear duty of all persons to comply with that order.

Firmly persuaded as I am of the need of directing our legitimate and lawful efforts toward the advancement of those larger interests which are commonly known as "human rights," I cannot divest my-

self of the conviction that personal liberty will be of little value to our people if the authority and integrity of our institutions are not preserved and property rights not protected. I wish, however, to leave this word of warning: Blind adherence to a legalistic philosophy which demands only rigid obedience to the letter of the law and which chooses to ignore the spirit of the law as well as the realities of life will surely lead to the eventual frustration of the democratic ideal of true freedom.

INTERESTS OF PUBLIC SUPREME

MOST essential, perhaps, to a peaceable settlement of the issues between capital and labor—and, incidentally, to the avoidance of the consequences of extremism—is the recognition and acceptance by each party of its responsibilities to the general public. Under a government of, by, and for the people, that acceptance means a frank, unqualified admission that the interests of the public are supreme over and above those of either or both of the disputants. At the same time, those in authority will do well to guard that they speak for the public alone and that they do not serve as the instruments of a faction or the agent of one side or the other. It is the confidence in this philosophy—in the belief that government is the champion of the public's cause alone—that enables it to serve both sides in a critical situation.

ADMITTEDLY, if we are to solve our industrial difficulties without sacrifice of human values, we must have a government possessed of a high-minded, progressive attitude toward all whom it serves as well as toward the situations which arise within its jurisdictions. Of course we must protect the public interests above all others. Of course we must think of new ways to create agencies that will assure the public that protection.

But having done all this, we shall still be pathetically lost unless in our hearts and in our minds there is the inspiration which brings us here today. We shall be lost, also, if we forget the warning written decades before our present troubles began by that great Christian leader, Pope Leo XIII, that the Church is not "so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly."

I PRAY that the day will come when all who embrace the faith of the Man of Galilee may come to accept that wholesome belief, and what is more important that they will practice it by fighting militantly for justice and the joy of living, for the many who today are oppressed and weary. I hope for these things because our greatest need today is not for factories to produce more units, or for business to make higher profits, but a chance for each of us—in the high place and in the low—to take heart in the business of living.

DOCTORS OF THE CHURCH

ST. BEDE, The Venerable and *ENGLISH CULTURE*

By HYACINTH ROTH

ST. BEDE, the Venerable, was a Benedictine monk who lived from 673 until 735, wholeheartedly devoted to the service of God and to the enlightenment of the English nation. This life-long devotion to the English had such penetrating effect that the people spoke of him as "The Venerable," an honor that remains to this day.

IN contrast to most of the Doctors of the Church Bede's pastoral activity did not extend beyond his monastery at Jarrow and the near-by seats of learning. "All my life," he wrote, "I have spent in this monastery, giving my whole attention to the study of the Holy Scripture; and in the intervals between the hours of regular discipline, and the duty of church psalmody, I ever took delight in either learning, teaching, or writing." His fame, however, went far beyond the monastic confines. His whole life reflected the sincerity of his whole heart. Kings and bishops followed his wise judgments; the people, after their meeting with him, faced their daily problems with a brighter outlook upon life; scores of students went away from their master with a determined effort to make their lives worth living; and many others benefited from the forty-five works which he wrote for the instruction of his English people.

The English of Bede's time were a very young people, less than three generations old. Their ancestors were the Anglo-Saxons who came from the northern coast of Germany and invaded Britain in the middle of the fifth century. These Anglo-Saxons formed a part of the Teutonic race which could never be conquered by the Romans; hence they were ignorant of Roman civilization and had never heard of the Christian religion.

CHRISTIAN culture took root in the year 597 when the Benedictine monks from Rome under the leadership of Prior Augustine landed on the shores of Britain. Not long afterwards Pope St. Gregory the Great, joyous over his successful enterprise could say: "The English race, situated in the far corner of the world has hitherto remained in unbelief, worshipping stocks and stones. . . I made up my mind (it was God Who prompted me) to send a monk of my own monastery to them to preach. . . And now letters have just arrived telling us of his safety and of his work. . . And at Christmas

last more than ten thousand English people, we are informed, were baptized by our brother and fellow bishop."

Many missionaries and scholars contributed to early English culture. During the period of transition from paganism to Christianity the monasteries of Canterbury, Cambridge, Malmesbury, Oxford, Wearmouth, Jarrow, York, and others, stood as seats of learning whence doctrines of life, love and hope spread over heathen Britain. Before the end of the seventh century these schools had already produced native scholars, among them Bede, who, in their turn, could get to work on the unification and stabilization of English culture.

BEDE was a product of the schools of the monasteries of Wearmouth and Jarrow. All authorities, Catholic and non-Catholic alike, agree that he outshone all other English saints and scholars. He and the people understood each other because he was one of their own blood and sympathy. He is regarded as the first great English scholar, the founder of the mediaeval history and the first English historian, or, as Burke in *Essay on English History* termed him, "Father of English learning."

BEDE developed, more extensively than anyone else, the national genius of the English. If Roman culture started from the State, English culture started from man. Bede saw to that. He made the people God-conscious. At the cost of immense sacrifice of time and an endless measure of patience he reversed the conduct of the people. He made them hate what they had adored and adore what they had hated. In place of their magic spells he gave them an expressive grammatical language. The four Gospels and the Psalter, which he translated into the Anglo-Saxon dialect, he substituted for their cult of pagan hero worship. With what passionate desire Bede wanted in the people a living, heaven-bent religion is seen in the letter to his former pupil Egbert, bishop of York. "Your diocese is too extensive to permit you to visit all the hamlets and out-of-the-way corners in it every year. You must then establish, as coadjutors in each village, priests who will preach the Word of God, celebrate the divine mysteries, and baptize. And, above all, let the priests teach all your diocesans to know the Apostles' Creed and the Lord's Prayer by heart. Those

who do not understand Latin ought to be able to sing or say the *Pater* and the *Credo* in their own language; and I say this not only for the laity but also for the clerks and monks who do not understand Latin. It is especially for the use of those uninstructed priests that I have translated the Creed and the Our Father into English. When you thus stir up the people of God by frequent and common prayer to understand, love, hope for, and seek heavenly gifts, your paternal solicitude will receive from the Pastor of pastors a reward so much the more noble that it is seldom merited by bishops of our nation."

WHAT Bede could not effect by word or pen he did by other means. The monastery churches of Wearmouth and Jarrow were adorned with relics and pictures brought from Rome so that "those, therefore, who knew not how to read, entering these churches, found on all sides agreeable and instructive objects, representing Christ and His saints, and recalling to their memory the grace of His Incarnation and the terrors of the Last Judgment." Then again he made his people realize the beauty of creation; that creation is to be admired but not adored. "Observe," he said, "how all things are made to suit and to govern one another. See how heaven and earth are respectively adorned; heaven, by the sun, moon, and stars, and earth by its beautiful flowers, its herbs, trees, and fruits. From these men derive their food, their shining jewels, the various pictures so pleasantly woven in their hangings, their variegated colors, the sweet melody of strings and organs, the splendor of gold and silver, and the pleasant streams of water which bring us ships and set in motion our mills, together with the fragrant aroma of myrrh, and the sweet form of the human countenance."

No branch of science escaped the attention of Bede, he was familiar with all that was known in his time. What people considered as rumblings of the gods he explained as physical laws of nature. Thus he taught that ebb and flow of the tide is caused not by the power of some deity but by the attractive power of the moon; that stars are not divine spirits but illuminated bodies; that the sun is eclipsed by the intervention of the moon, and the moon by that of the earth.

MUSIC seems to have been his delight. "Among all the sciences," he contended, "music is most commendable, pleasing, mirthful, and lovely. It makes a man liberal, cheerful, courteous, and amiable. It rouses him to battle, enables him to bear fatigue, comforts him under labor refreshes the disturbed mind, takes away headaches, and soothes the desponding heart."

BEDE's literary works bear lasting evidence to his scholarship. In his monumental work, *Ecclesiastical History of the English People*, which is a classic of all time, Bede portrayed the life of his nation from the Saxon invasion to the year 731. No other historical work is as complete as his, which is the only reliable source of our knowledge of early British history. In all his writings

sincerity and humility prevailed over pretense and pride. "I entreat," he wrote, "all those of our nation who read this History, or hear it read, to recommend often to the divine clemency the infirmities of my body and of my soul. Let each man in his province, seeing the care which I have taken to note down everything that is memorable or agreeable for the inhabitants of each district, pay me back by praying for me. . . . I have consulted individually in all that refers to Northumbria, innumerable writers in addition to all that I could answer for myself. . . . But I pray my reader humbly, if he finds that I have written anything which is not the truth, not to blame me severely for it, since, according to the true law of history, I have sincerely labored to put into writing for the instruction of posterity all that I could gather from a common report."

THE charm with which his biographical works were adorned had its influence on the literature of later England. For example, in his *Life and Miracles of St. Cuthbert*, which he rendered in prose and verse, he portrays the saint thus: "He presently fell upon some shepherds' huts, which . . . were now deserted and ruinous. Into one of those he entered. . . . He then turned his thoughts to prayer, but suddenly, as he was singing a psalm, he saw his horse lift up his head and pull out some straw from the roof, and among the straw there fell down a linen cloth folded up, with something in it. When he had ended his prayers, wishing to see what this was, he came and opened the cloth, and found in it half a loaf of bread, still hot, and some meat, enough of both to serve him for a single meal."

ENGLAND has never forgotten her son, scholar, saint.

From the Middle Ages up to modern times Bede has been held in high esteem. A poetical fragment dating from the twelfth century which is treasured in Worcester Cathedral proclaims Bede as the master "who taught our people in English" and who "wisely translated" for the benefit of his people. Wordsworth in sincere appreciation of Bede poured out his heart in the following beautiful encomium:

"O Venerable Bede!

The saint, the scholar, from a circle freed
Of toil stupendous, in a hallowed seat
Of learning, where thou heardest the billows beat
On a wild coast, rough monitors to feed
Perpetual industry. Sublime Recluse!
The recreant soul, that dares to shun the debt
Imposed on human kind, must first forget
Thy diligence, thy unrelaxing use
Of a long life; and in the hour of death
The last dear service of thy passing breath."

THE spirit of England is attributable not to the cooperation of the Church but to the Church alone. The English had a community of mutual interest infused into the people by the missionaries of love and order; and the greatest of these champions was St. Bede the Venerable whose feast is kept on the twenty-seventh of May.

WITH OUR CATHOLIC EDITORS



The Catholic Standard and Times
Philadelphia, Pa.

ACTIVE ORGANIZATION FOR YOUTH

AT THE recent quarterly meetings of the Archdiocesan Holy Name Union and of the St. Vincent de Paul Society special consideration was given to the question of permanent active organization for youth. The men of the Holy Name Society listened to reports on their Catholic Scouting program, and planned for the future. The Vincentians devoted special consideration to the subject of crime prevention and after-care of young boys who had been discharged on probation from protective institutions. Brother Lucian, director of the Philadelphia Protectory for Boys, emphasized the difficulties encountered by a boy who, having received an inauspicious start in life, is handed over to the Protectory for instruction and correction, and on his discharge from the institution is left to his own resources. Idleness, evil associates, misunderstanding in the home, lack of further religious training, and other deficiencies of normal boy life are likely to mean that the corrective work was done in vain.

UPON youth the future must be builded. The demagogues of totalitarianism recognize this, and in Russia, Germany and Italy special attention has been given to the youth of the land. They have been organized, regimented and zealously trained, not always in honest fashion, as Cardinal Hayes stated recently, nor always for holy ends. Working with the young pays bigger dividends, and the enemies of Christianity are sowing the seeds of anarchy and atheism, not among the old people, but among youth. They are impressionable, eager, enthusiastic. The zeal of these men who work for sordid ends is a challenge to the Catholic who works for the glory of God.

THE Catholic Church has always recognized the importance of training its youthful members. The splendid parochial schools of our diocese are ample evidence that the people appreciate the importance of this training. Conditions, however, are changing—have changed—and it is equally necessary today to provide for them a constructive use of their leisure time. To keep alive in their hearts the teachings of Mother Church, to build upon them the future of our Faith, to make them know their Church and their parish priest more intimately, it is becoming more and more necessary to organize parish leisure time activities which will attract and hold our young people. In some parishes such activities are not yet necessary; in some parishes the problem is not as

acute as it is in others. Where, however, the pastor has seen the need of such youth organizations and established them, he should receive the whole-hearted support of every parent. These activities are for the present welfare and the future good of the children. Parents cannot be indifferent; they must be zealous in their co-operation.

COMMUNISM is not merely a sociological persuasion; it is a way of life. It will only give way to positive religion. Communism openly avows its purpose of stealing away our young people and training them to accept its tenets. It is trying to do it by the Young Pioneers and other organizations. Catholics, too, must organize their youth movement, and that organization requires co-operation.



The Southern Messenger
San Antonio, Texas

PERSISTENT OPPONENT

THE most persistent opponent—enemy is probably the more accurate word—of the Catholic Church is the Scottish Rite; all those persons who know the history of such countries as France, Spain and Mexico, are aware of that fact. In our own land the same truth applies, though, happily, until now to a lesser degree.

IT IS not surprising, therefore, that the Supreme Council, 33rd degree, Scottish Rite Masons of the Southern Jurisdiction, Washington, should be sponsoring a campaign to prevent the granting of any State aid whatever for children attending private or parochial schools. Efforts on the part of Catholic parents to obtain free text-books or free transportation for children attending parochial schools are characterized as "insidious attacks" upon the American public-school system.

"THE advocates of such measures," a statement issued by the Masonic Supreme Council says, "should be resisted by every friend of the public-school system, and by every believer in the complete separation of Church and State. Some of the proposals may, at first sight, appear innocuous, but they are an

entering wedge in a well-organized attack upon the public-school system, which is one of the foundation stones of the American system of government . . . (they) tend to make the private and sectarian schools parasites of the public-school system."

AMONG the measures referred to are: Ohio, free bus transportation and a rebate of funds to parents whose children attend private or parochial schools; Oregon, Kansas, Texas and Montana, free textbooks for all children; New York, apportionment of school funds on the basis of average attendance, and the teaching of religion in public-school buildings—after regular class hours.

THESE, in the eyes of the Scottish Rite, are the proposals which, if enacted, would make private and parochial schools "parasites" of the public-school system. Significant word—revealing again both the ill-will and the lack of perception that have characterized the Rite during all its history. To designate as "parasites" those who besides contributing their full per-capita share toward the upkeep of the public schools, maintain an educational system of their own, is to use words recklessly and uncharitably. They lay bare a spirit as far out of keeping with the principles of Americanism as the spirit Mexican Freemasonry, for example, is out of keeping with the legitimate aspirations of that nation.



The Catholic Herald Citizen
Milwaukee, Wis.

WHY THE CREDIT UNIONS?

ONE OF the most gracious tasks of the pastor (and the parish) is the relieving of those in distress, particularly those parishioners who would otherwise be subjected to inhuman treatment. Relief from this latter is the basic purpose of the parish credit union, as we understand it. That there is necessity for this relief may be judged from the strangle hold with which certain financing companies grip their victims.

HERE is an actual example. This father of a family is industrious and neither drinks nor gambles. But an injury to himself and the long illness of his wife have left him in bad financial straits. He appealed to a finance corporation which would lend money "on your own signature."

ON YOUR own signature? This signature gave the firm a chattel mortgage for \$300 on personal property worth more than \$1100. And the man is paying nearly 22 per cent interest on the loan. If he defaults in a single payment, the firm can seize upon his personal property for the total amount he still owes them.

IT IS hard to believe that in this day of presumed enlightenment Shylocks could be allowed to exact such enormous interest from those in distress. Yet, these are the exact words on the loan card of this one organization: "Interest on this loan will be figured on unpaid balances of principal at the aggregate of 2½% per month (30% per annum) on any part of the unpaid principal balance not exceeding \$100 plus 2% per month (24% per annum) on any part of the remainder thereof not exceeding \$200 plus 1% per month (12% per annum) on the remainder thereof, computed for the actual number of days between payments."

NO WONDER parish credit unions are meeting with a cordial welcome.

The Catholic Sun
Syracuse, N. Y.

A COWARD

GENERAL HUGH JOHNSON admits he is a moral coward.

His actions in a recent rally in New York City proves that he knows his own weakness. Father Coughlin dubbed the general a chocolate soldier and accused him of cowardice, among other things. Now General Johnson strikes his breast and admits that he is guilty.

IN A rally at Madison Square Garden, General Johnson attacked the Hitler Government for persecuting the Jews. He planned to condemn the Stalin Government in Russia for persecuting the Christians. The sponsors of the rally urged him not to attack Stalin and the Communists. The crowd would not like it. The wordy general with the bravery of a crab, crawled backwards, and remained silent on the persecution of Christians in Russia.

BEAR this incident in mind. It will help you understand the real General Johnson.



The Catholic Union and Times
Buffalo, N. Y.

PERVERTS TO COMMUNISM

LITTLE does the public realize the number of perverts to the cause of communism that are made yearly. They come principally from our American colleges and universities where they are indoctrinated with its virus. Several cases have been brought to our attention recently to illustrate and emphasize the increasing danger of communism, here in the United States.

ONE is the daughter of a prominent American playwright and producer. The young lady out-Stalins Stalin. She is thoroughly imbued with Marxian philosophy. She talks nothing else, praying for the day when the world revolution will begin. And none is able to dissuade her from a blind course.

TWO others are the sons of wealthy citizens in California.

They have left home; they refuse to accept money or positions from their fathers; they consort with other communists, sleeping in dingy rooms, plotting with them the overthrow of society.

AND while many of us are sleeping, perverts will be made.

New names will be added to the roster as dozens are sucked into the Maelstrom of communism. It lends respectability to obtain the signature and the backing of ministers and rabbis, school teachers and professional men. It raises communism from the strata in which it belongs and places it on a higher plane. It gives it an air of importance and decency. It dresses it in an innocent and worthy garb.

LITTLE does the public realize the number of perverts made to the cause of communism yearly. Small attention is paid to the havoc wrought, to the damage done to religion and government. It is so easy to minimize an evil of this nature that works under cover and with a thousand false fronts. It is so simple to dismiss it as the alarm of the overanxious. But communism is the government of Russia, of Spain, of Mexico. And it *can* become the misgovernment of the United States unless we guard against the embryonic and actual communists in our midst.



BALTIMORE JUNIOR HOLY NAME RALLY

THE members of the Junior Holy Name Society of the Baltimore Archdiocesan Union crowded the Cathedral on the second Sunday of March. A parade was to have preceded the service but had to be called off because the city was swept by rain and snow, but many of the boys attended in the uniforms of their groups.

The Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore presided and spoke to the boys.

Archbishop Curley, in his sermon, said in part:

"Boys of the Junior Holy Name Society:

"I shall not speak long this afternoon. I shall be very brief because in justice to you I wish you to get home as soon as possible. I thank you for having come here. I am proud of you. You have given an example of manly Faith that brings joy to the heart of your Archbishop and your priests. Your parents can be proud of you.

Thanks Msgr. Quinn, Dr. Russell

"**I** WISH, before I begin my brief sermon, to thank Monsignor Quinn, the energetic leader of the Holy Name Society in this Archdiocese. He has done splendid work. My thanks I give also to Father John J. Russell, who is director of the Junior Holy Name work, and who sees before him this afternoon a great assemblage of boys who give us high hopes for

the future of the Church and the nation.

"You have given proof today that nothing can stop you from professing your Faith and your love for the Holy Name of Jesus. You have furnished a stirring example to the world, to what is largely an unbelieving world, of what Faith is. You are courageous followers of Christ, your Leader.

"There is a reason why you are courageous, why you are manly. It is that Faith which you profess. Our Faith is a manly one—it is a courageous one. For twenty centuries the Catholic Church has had manly, courageous followers. There are centuries of persecution yet to come, for persecution was promised the Church by Her Founder.

To Be Leaders of Tomorrow

"**W**HAT a society—the Holy Name Society—that can give to the world such manly boys who in all their manliness proclaim 'Blessed be the Holy Name of Jesus!' Your fathers before you and your big brothers have proclaimed that Blessed Name. You are following in their footsteps. You are to succeed your fathers and your big brothers in the years to come—to take up their mission of proclaiming the cause of the Holy Name.

"Time passes quickly. It will not be long before you are young men. Then, as your fathers and big brothers have done in the past, you will march as strong, loyal Cath-

olic men in public demonstration of your Faith. You will take the places of the Holy Name leaders of today. You will be good leaders, good Holy Name men because you have been good Holy Name boys.

"I would suggest three points for you to consider this afternoon.

First, be true to your duties as members of the Holy Name Society. Your society is one for the clean of mind and heart, for those who are clean in speech. Be proud to wear the medal with the head of the Christ Child on it. Do nothing to dishonor that medal or your society. Be leaders among the boys of today. Go out as apostles of the Holy Name. Invite the boys with whom you associate to join your society. They will join. They know you are manly, frank and courageous and they will be glad to be identified with you.

Time When Courage is Needed

"**T**HE second point is this. Realize that you are living in a peculiar world, a changing world, that the Church to which you belong always will be a Church that will suffer and that must have always courageous members.' Your co-religionists have died in Spain in recent months, with the cry of 'Long live Christ the King' upon their lips.

"They would not have died so if they had not been courageous, manly, true followers of Jesus Christ. Love Christ, your King, be fervent Catholics always. Cruel enemies have arisen against the Church in recent years and they are spreading their work of persecution and murder through the world. We have the Red Monster

of Spain, the Red Monster of Mexico which is so close to the doors of our own nation. This Red Monster would wipe out everything that you hold dear.

"I ask you to acquire a thorough knowledge of your Church so that you may be able to explain Its teachings. It is a sad fact that many of our Catholics do not know the Church as they should. They are unable to explain the Church to others. That is one reason we are establishing the Confraternity of the Christian Doctrine in this Archdiocese. It will help Catholics to know the Faith that is in them. I would urge you to develop in the best sense of the word, a 'fighting knowledge' of your Faith. I ask you, you manly white boys and you manly colored boys, here this afternoon to stand up for God and Church and country.

He Urges Enthusiasm

"MY third point is this: Be enthusiastic Holy Name boys today and in the future be enthusiastic Holy Name men. Attend the Holy Name services, be faithful to your Holy Name Communion promises. Work for your self-sanctification, which is your most important mission in life. Let the world see that Christ lives in you. If you do so, no matter what the world may hold in store for you, no matter what business you take up or what profession or vocation you will be victorious—victorious in success or failure, in health or sickness, in joy or sorrow.

"My own mother used to say often: 'Welcome be the will of God; may Jesus Christ be praised!' Keep close to Jesus. Keep the Faith. You will keep the Faith if you continue to show the manly courage which you have shown this afternoon.

"May the good God bless you and watch over you and keep you."

At the end of the sermon the Archbishop led the boys in the recitation of the Holy Name pledge.

Solemn Pontifical Benediction of the Blessed Sacrament at which his Excellency pontificated, closed

the service. The Rev. Charles F. Morrissey was deacon; the Rev. Francis D. McGraw, subdeacon; the Very Rev. Monsignor Harry A. Quinn, rector of the Cathedral and spiritual director of the Arch-

diocesan Holy Name Union, was master of ceremonies.

The Rev. John J. Russell, D.D., spiritual director of the Junior Holy Name, was in charge of the demonstration.

LOS ANGELES CONVENTION

THE Holy Name Societies of Los Angeles held their sixteenth annual convention at the Junior Seminary on Palm Sunday. There were 65 spiritual directors and 724 delegates from the 158 parishes in the first gathering as an Archdiocesan Union.

The speakers were the Very Rev. Francis V. Corcoran, C.M., the Rev. E. S. Olson, O.P., the Very Rev. Monsignor Michael O'Gorman and Senor Juan Najar.

Father Olson depicted the life of Blessed Martin De Porres, O.P., humble Dominican lay brother who is the first of his race in America to be advanced for canonization. Born in 1579, he passed 60 rich years in serving his fellow men, especially the despised and unfortunate. Blessed with great physical powers and "the infusion of extraordinary gifts of the Holy Ghost," the Negro lay brother was sought by prince, prelate and pauper alike. After his death extraordinary favors granted through his intercession advanced his cause so that Pope Gregory XVI raised him to the altars in September, 1837. The sorrows of Blessed Martin de Porres' life were the sorrows of the despised children of God, who, because of the greed of others, are condemned to a life of injustice. Injustice breeds discontent and discontent is responsible for the ills that threaten civilization today, the speaker averred.

Blessed Martin de Porres, Father Olson pointed out, is especially efficacious in times of sorrows, trials, family difficulties and when injustices weigh heavily. These are the sorrows he knew in his own life and in the lives of those he served. The conversion of 15,000,000 Negroes in America

is the intention of those who are praying that the two necessary miracles may be performed for the consummation of the sainthood of this American Negro exemplar of charity and sanctity.

Seminary President

IN HIS address of welcome Father Corcoran was especially gracious. "The purpose of this meeting is in full harmony with the work we are trying to do here in the seminary. I am very glad the Holy Name members are so interested in the seminary. You are needed today to promote reverence for things divine, for things holy, and work for the victory that will overcome the world."

The National Director

THE Rev. Thomas F. Conlon, O.P., National Director of the Holy Name Society, sent a special message which was enthusiastically received by the delegates. "You have long demonstrated the deep religious character and high spiritual purpose of the Holy Name Society. It is reassuring to know that you convene in the Holy Name of Jesus and under the standard of the Cross, especially in these days when Holy Mother Church is sorely tried in Catholic countries and when our fellow Catholics are forced to seize their own churches that they may assist at Holy Mass and receive the Sacraments."

Monsignor O'Gorman

WARNING that the "Holy Name Society is essentially a spiritual society but an actively spiritual society," the Archdiocesan director made a forceful plea for intelligent thinking. He pointed to the words

of the Holy Father in respect to social justice and the inroads of Communism, and insisted that Holy Name men must take an active interest in strengthening the defenses of the Faith and of Christianity itself against the onslaughts of subversive propaganda.

"The unfortunate people of Spain had the same warnings that are being given us today. They are paying a horrible price for indifference. In a hundred ways Communism promotes its own ends—sometimes enlisting sincere but misguided men to further its interest."

Urging the application of the Holy Father's principles of social justice, Monsignor stated "it is historically true that when a nation

is solicitous for its unfortunate and its poor the seeds of revolution, of anarchy, pillage and murder will never fructify."

April Communion Offered

ROUSED to enthusiastic interest by Father Olson and in compliance with the resolution adopted at the Third National Convention, the delegates urged that all Branches dedicate the April Communion Sunday to Blessed Martin de Porres, offering their Masses, Communions and prayers for his early canonization.

Benediction of the Most Blessed Sacrament brought to a fitting close one of the most impressive and best represented conventions ever held in Los Angeles.

ST. LOUIS ARCHDIOCESAN UNION

THE quarterly meeting of the St. Louis Archdiocesan Union of the Holy Name Society was held in Visitation Parish Hall on the evening of Passion Sunday.

Before the meeting the members and delegates attended a special Lenten service in the Church of the Visitation, where the sermon was preached by the pastor, the Rev. Joseph D. A. Collins. The Rev. Thomas J. Lloyd, spiritual director of the Union, was the celebrant at Solemn Benediction of the Blessed Sacrament; the Rev. John H. Smith and the Rev. F. P. Lawlor, both of Visitation parish assisted.

The principal speaker at the meeting was the Rev. John J. Butler, head of the Catholic Charities and Secretary of the St. Vincent de Paul Society. Father Butler spoke on the child labor amendment which was before the Missouri legislature at the time. He said the word "child" was not mentioned in the text of the amendment which would interfere with the training and religious education of the child and do little to stamp out child labor.

The meeting adopted a resolution opposing the ratification of the amendment by the Missouri legislature.

To promote the observance of Good Friday in accordance with the Lenten Pastoral of the Most Rev. John J. Glennon, Archbishop of St. Louis, and the resolution of the Third National Convention of the Holy Name Societies, cards were given to the members to distribute among the merchants who were willing to close places of business for three hours.

The annual election of officers was held and Rudolph W. Hoogstraet, St. Francis de Sales Branch, was reelected President; Edward M. Ruddy, St. Philip Neri's Branch, and Stephen C. Tammany, St. Roch's Branch, Vice-Presidents; W. R. Bergin, Immaculate Conception Branch, Recording Secretary; Alvin J. Baumann, Sts. Mary and Joseph Branch, Corresponding Secretary; Dr. H. H. Kramolowsky, All Saints Branch, Treasurer; Frank Jankowski, St. Hedwig's Branch, Marshal; and Joseph B. Haring, Immaculate Conception Branch, Financial Secretary.

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YONKERS POLICE DEPARTMENT

THE Holy Name Society of the Yonkers Police Department attended the annual Communion Mass in the Church of Christ the King. More than 200 members of the department marched to the church behind the fife, drum, and bugle corps of Sacred Heart Parochial School, and they were accompanied by retired policemen, members of the fire department, and local officials.

The Mass was celebrated by the Rev. John W. Murphy, rector of the church, and served by Patrolmen Thomas McCaul and John Balint. The police choir sang.

At the Breakfast which followed the Mass, the Rev. Charles F. McCarthy, chaplain of the department, acted as master of cere-

monies. Father Murphy welcomed the men and declared that "Seldom, if ever, do you find the breath of scandal attached to the police department of the City of Yonkers—I should say never. The police department is an ideal body of men."

Chief Edward J. Quirke complimented his men on their demonstration of Christian faith, and Mayor Joseph F. Loehr expressed his pride in the department.

The Rev. Joseph F. Flannelly, chaplain of the fire department, was present, and the Right Rev. Monsignor Joseph A. Breslin, rector of St. John the Evangelist Church, White Plains, told of his boyhood in Yonkers.

NEW YORK FIRE DEPARTMENT

FOR THE thirteenth time, Cardinal Hayes celebrated the Communion Mass for the Holy Name Society of the New York Fire Department in St. Patrick's Cathedral, on Sunday, April 18. More than 2,500 men, many accompanied by their sons, crowded the church where each one was presented with a souvenir of the occasion.

After the Mass the men marched behind their own band to the Hotel Astor where the annual Communion Breakfast was held. The first speaker was the Rev. Patrick F. O'Connor, Fire Department chaplain, who congratulated the men on the largest turnout in the history of the Firemen's Holy Name Society.

Deputy Chief John J. McCarthy, president of the society, was the toastmaster. Chief McCarthy thanked Commissioner McElligott and Thomas C. Shannon, head of the fire Patrol, for permitting an exchange of tours of duty in order to enable the Catholics to attend the Mass and breakfast. He also

thanked the men of other faiths who remained on duty so that the Catholic firemen could approach the Sacraments—practical religious co-operation.

Speakers were Michael Williams, editor of the *Commonweal*; the Rev. Edward White; the Rev. Edward Lodge Curran; the Rev. Gervase McMillen, O.F.M.; Paul M. Brennan of the Municipal Civil Service Commission; and the Honorable F. H. LaGuardia, Mayor of New York.

Mr. Williams said, "I tell you I see in your spiritual demonstration today a piece of important news. In these times of stress and strife it is consoling for a reporter to be acting as a commentator at this event in this great City of New York. The city and the country will derive benefit from this event."

Mayor LaGuardia quoted several passages from the Papal Encyclicals to explain his stand in raising the budget in order to provide a living wage for the city employees.

Mayor LaGuardia read paragraph fifty-two of Pope Pius' last Encyclical on the Evils of Atheistic Communism;

"But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word to repeat what has been said in Our Encyclical QUADRAGESIMO ANNO: 'Then only will economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature techni-

cal science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue'."

"That my friends," said Mayor LaGuardia, "is from the immortal Encyclical of His Holiness, the Pope, and I firmly believe it can be done in the American way and under the American system of government."

Commissioner McElligott who could not be present was represented by Assistant Chief of the Department, Patrick Walsh.

SEATTLE CONVENTION

ENTHUSIASTIC support for the Catholic Truth Society was pledged by the Seattle Diocesan Union of the Holy Name Society at its quarterly convention, held in the Cathedral hall. George E. Flood, president of the Catholic Truth Society, was the speaker of the day.

Recalling the fact that the Catholic Truth Society was established here more than a decade ago through the zeal of the Holy Name men, Mr. Flood said: "We laymen are privileged to be called upon by our Most Reverend Bishop to participate in the splendid program of the society in sharing with others the blessings of the Faith."

At the conclusion of the address the Holy Name men pledged their support in a spontaneous standing vote and ovation.

Principal business of the convention was annual election of officers. N. W. Federspiel of St. Alphonsus Parish, Seattle, was elected president. He succeeds J. E. A. Green who had served four terms as president and declined to be nominated again for the office. Other officers elected are:


J. J. Reidinger of Tacoma, vice-president; John McCullough, treasurer; Mitchell Amundsen, secretary; Al. A. Bergman, assistant secretary for Seattle district; L. M. Hawley, assistant secretary for Tacoma district; Rudolph Paroline, marshal, and John R. O'Reilly, librarian.

The Very Rev. T. S. Connelly, O.P., chairman of the executive committee, warmly praised the officers of the past year, their zeal and accomplishments, and a rising vote of thanks and appreciation was accorded them by the delegates.

P. J. Givnan, reporting for the Better Boys Council, announced that

Mass is now offered each Sunday at the Parental School on Mercer Island by priests from St. Edward's Seminary. The Catholic boys attend the Mass with devotion and many of them receive Holy Communion. The Better Boys Council maintains an office and secures employment and part time jobs as well as fostering education and guidance for the boys when they are released from the Parental School.

The National Headquarters of the Holy Name Societies announces the award of the Plymouth Sedan to Mr. David J. Ryan of St. Brigid's Holy Name Society, Pittsburgh, Pennsylvania.



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COMMUNISM—Its Evils and Its Causes

(Continued from page 9.)

education of its youth than many other nations combined, that it must face the terrifying charge of fostering Communism. The failure of our public schools to train our youth in religion and morality has deprived our boys and girls of their greatest safeguard against Communism. It is nonsense today to insist that the teaching of religion should be left to the home and to the churches. Religion is not taught and will not be taught in the home. It is not taught in churches where pews are empty. We are insisting that everything be left to the school except the all-important thing of religion.

How can we explain the position of ministerial associations which, blind even to their own religious interests, keep on insisting that religion be excluded from the schools? They are not insisting that irreligion, agnosticism and Communism be kept out of the schools. We hope that these men are acting in good faith. We hope they will examine their prejudice against the Catholic Church, perhaps even their hatred of her, which may have been instilled into them from childhood days. They seem united in a strong purpose to oppose anything that they consider likely to give the Catholic Church an advantage. One would think that they have no vision for the work of religion, that they are not able to acknowledge a good religious work wherever it is done, and that they are determined to let Protestantism suffer and die rather than espouse any cause that might, even indirectly, aid the Catholic religion.

IF WE seek the ultimate reason of all this we may be sure that it is hate. They hate Rome. They hate what they call the Church of Rome. The Church they hate never existed, and if it did exist, every true

Christian would have to hate it because of its evil mind and corrupt heart. This hate, we think, is for the most part not conscious. Fair and open-minded ministers in all the daily affairs of life resent the charge that they have hatred in their hearts for anything or anybody. Unfortunately, to hate Rome is a legacy of the Reformation. Let us pray that the Holy Ghost may illumine the minds of ministers and direct their thoughts in the ways of God. Ministers who know the Catholic Church cannot possibly hate her.

Christian Front

TO FIGHT Communism is not merely the work of Catholics. They can be counted upon to do more than their share in defending their country against this Red revolution, just as they did in giving more than their quota in the World War. Communism should be fought by all men of good will. Likewise, all men of good will should unite in preparing a defense against Communism. The best possible defense is to put religion in all our schools. Investigation will show that Communism is being taught in hundreds of our schools. Put it out, and put religion in!

LABOR UNIONS

WE HAVE in our labor unions dangerous radical elements. It is to the interest of Communism to encourage them. Communists look upon strikes, chaos and civil disorders as so many opportunities to gain advantage or even to assume control. Strikes and the consequent public disorder are matters that concern the general welfare. Public opinion should be aroused against strikes that are promoted by dangerous radicals. Public opinion should be fair to labor, but relentless in opposing Communism in its ranks.

LEGISLATORS

LEGISLATORS, for the most part, have divorced Government from fixed standards of morality. The result is that the men of sterling principles grow fewer in our legislative bodies from year to year. We find that capitalists and industrialists, through lobbies, are able in a large measure to control legislation for their own selfish purposes. Legislators, disregarding moral principles, will trade votes in order to serve lobbies or their own interests. It is little wonder that radical legislation, shocking to the moral sense, has been written into our statute-books. There is danger of legislation still more radical. Communism is alert to take advantage of this declining branch of our Government which is doing very much to bankrupt democracy. Communistic tendencies should be watched, not only in our legislatures but also in the judicial and executive branches of our Government.

PROPAGANDA

ONE OF the major causes of the spread of Communism is its effective propaganda. All opinion-forming agencies are used by it. The infection is, first of all, carried on from person to person. The press, the radio, the legitimate stage, the moving picture, ephemeral literature, leaflets, lectures and text-books in our schools have been and are being employed in a subtle manner in its system of propaganda. Liberty-loving Americans of all groups would do well to unite in insisting upon a thorough investigation of these agents of propaganda.

PRAYER

IT IS our duty to pray under all circumstances. Our Holy Father, Pope Pius XI, has ordered that the prayers after all low Masses be said for Russia in order to stem the tide of Communism at its very source. He has approved for the whole world the prayer: "Saviour of the world, save Russia!" We should also add: "Saviour of the

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world, save Spain! Saviour of the world, save Mexico!" We should say daily definite prayers for Communists. Many of them, even among the fanatical, are sincere. If converted they could become ardent crusaders in the cause of Christ. We hope that most Communists have been deceived and are acting in good faith. Let us pray for them. Let us pray even for those in bad faith.

WE MUST pray, according to the instructions of St. Augustine, as if all depended upon prayer, and work as if everything depended upon us, the workers. There is a very definite program in the Gospels of Christ to counteract Communism. That program is the performance of the spiritual and corporal works of mercy. The spiritual works are: to counsel the doubtful; to instruct the ignorant; to convert the sinner; to comfort the sorrowful; to forgive injuries; to bear wrongs patiently; to pray for

the living and the dead. The corporal works are: to feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the harborless; to visit the sick; to visit the imprisoned and to bury the dead.

LET US find a means of carrying out this program today, taking into account our actual conditions and the strife existing between class and class. We shall give in the near future definite instructions to the pastors regarding an organized movement to carry out this program.

We must remember that our acts and words, if they are to be spoken in the name of Christ and for Him, must be words and acts of love. We must hate the hideous teaching of Communism, but we must love and serve the Communists as brothers for whom Christ died. All understand the language of love. The greatest number can be won by the ministry of love.

RESOLVED: TO HONOR BLESSED MARTIN

(Continued from page 18.)

At this writing—February 11th, 1937—more than 1,700 letters reporting favors, many of them very striking, attributed to this new Wonder-Worker's intercession have been received by the Blessed Martin Guild.

"PUBLIC devotion to Blessed Martin, inaugurated at the Blue Chapel of the Dominican Sisters of the Perpetual Rosary, Union City, N. J., and in other Dominican churches and chapels, has now been extended by permission of the Holy See to several dioceses in this country. It is confidently expected that a large number of dioceses in the United States will enjoy this privilege by November 5th, 1937.

"WE are confident that the many readers of "MEET BROTHER MARTIN!" will understand the great message that he has for our present era. They will realize, too, how this

hero of charity and humility, especially if exalted to the rank of sainthood, will emphasize the note of catholicity in Christ's Church. A Saint Martin de Porres would direct the attention of our colored brethren to the just claims of the Catholic Church in a very effective manner.

"THROUGH this delightful little book thousands have become fast friends of one whose only thought was to labor for God and his brethren in Christ. May it bring still greater numbers to a sincere imitation of the great charity of heart and the forgetfulness of self which our saintly Brother so heroically exemplified."

Members of the Holy Name Society will readily realize the splendid source of Catholic Action to be found in the Blessed Martin Movement, particularly in the United States. If

it accomplishes nothing more than to bring us to a realization of the great work that still remains to be done among our colored American citizens, if it does nothing more than to make American Catholics conscious of the fact that millions of Negroes in our country are still outside the pale of the Catholic Church, it will be a cause well worth our support and encouragement. The Holy Name man, in the true spirit of Catholic Action, will answer the challenge and will respond whole-heartedly to this splendid resolution, so consonant with the glorious history and aims of the Confraternity of the Holy Name.

HARD OR SOFT

(Continued from page 16.)

indoor steals too many of our youths from baseball, in a generation or so we are liable to see our national game taken by another country. It has been introduced into England, but the scores of the first couple of games were, as Jimmy Durante would say, colossal. In the land of the rising sun, the sport has also received enthusiastic support. Thousands of Japanese filled their stadiums to see our touring athletes play the native sons.

Baseball is, primarily, a man's game. A few women have played it and gained notoriety, not because they were particularly good players, but rather because it was such a novelty to see women play. But it is not unusual to see women play softball, for in fact, a great number of them are better at it than some men. I would not go so far as to call it a woman's game, but I will say that it is much easier for women to play softball than it is for them to play hardball. And it is not my intention to ridicule the game. It is wonderful to behold a happy group of men playing the game and enjoying it. It would seem that they have accepted Paul Gallico's invitation to "come out of the grandstand." However, I repeat, let the young boys keep away from it.

If the schools conducted by men who know baseball can not produce players; if the plans of Lou Fonseca, Honus Wagner and the *Milwaukee Sentinel* do not arouse the interest of the nation's young ball players, then baseball in our country is bound to fade and die. Whether it will live or not rests with them. In the next generation will it be hard or soft?